

ROME

In Her

FRUITS.

Being a Sermon

Preached on the fifth of November, 1662.

By RICHARD CARPENTER,

Near to the Standard in *Cheapside*. In the which Sermon the Author
sets up his Standard in opposition to the Fruits and practises of
Rome: And likewise answers in brief a late Pamphlet, entitled,
Reasons why Roman Catholics should not be persecuted.

Job 5. 12.

He disappointeth the Devices of the Crafty, so that their hands cannot
perform their enterprise.

Verse 13. He taketh the wise in their own Craftiness, and the Counsel
of the froward is carried headlong.

S. Greg. Naz. in Iambicis:

Κρυπτοὶ λαλοῦσιν ἀπραξίᾳ λόγῳ:

There is a sort of Men that speak Gold, but their Works and Fruits are
not like metal, & with their words.

Greg. Magnus, ep. 101.

Ethiops in balneum niger intrat, niger egreditur: The Abyssine or
Ethiopian goes into the Bath black, and black returns out of it.

Petrus Chrysologus, Serm. 42.

Misericordiam qui non prastat alteri, tollit sibi: He that performs not
a work of Mercy to another, takes away God's mercy from himself.

L O N D O N,

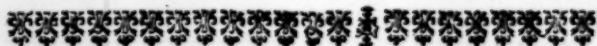
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Ex Aed. Sabaud.
Mart. 19. 1662.

Geo. Stradling, S. T. P. Rev.
in Christo Pat. D. Gilb. Episc.
Lond. à Sac. Domestic.





To the Honourable House of Commons assembled in
Parliament.

MAY it please you who are legally placed in this high
Orb of Honour, and have most happily driven away
and scattered *παρρησίαν* according to Aquila, agreea-
bly to the Septuagint *καρρησίαν*, *καρρησίαν* compliably
with Philo the Jew, the Fly-swarms of Sells and Heresies, which Exod. 8. 21
offended, diverted, and exasperated all sincerely and modestly
walking in straight-paths, to give leave, because even in natural
Things, the higher the Sun mounts, the lesse shadows it casts; and
in Artificiall, the Pyramid ascending higher and higher, is lesser
still and lesser, that I poor man amidst the Acclamations of all
(though Lipsius is pleased to teach, *Vir perfectè bonus non est nisi*
in Descriptione, There is no man perfectly good, otherwile
than in Description) good Protestants, may give God praise
for your most happy successe, and joyfully sing with the Royal Pro-
phet; Behold, how good and how pleacant it is, for Brethren
to dwell together in Unity! For pleasant, St. Hierom allows
decorum, comely, and the Hebrew word is *nabbim*, fair; Unity
and order being fair and comely. The Sept. for in Unity, place
ἐν ᾧ ἓς ἑστίν, into one and the same Thing, signifying such as
attend to the same divine Worship; *she's* being one Body and
one Soul, than which there cannot be a greater and more near
conjunction. This Compliance with his Majestie's and your Com-
mands will make of every pious occurrence, in Synesius his Lan-
guage, *ὁλοκαύστης*, matter of Vertue. In Arabie the Happy, Lips. lib. 2.
manuductionis
ad Philosophi-
am Stoicam.
Psaln 133. 2
all plants and Herbs are endwed with a sweet odour, expred
from the felicity of the Soyl; and all regulated Works are fur-
ther blanch't and candied by our obedience to our Superiours,
wherein we give again, and resemble the passive Obediential
power in creatures with respect unto God. To say a good Chri-
stian, and the same disobedient, is *ὁ σολοικισμὸς*, a most incon-
gruous and false manner of speaking. It is my part and Of-
fice to proclaim aloud, (and Seneca wisely sayes of Fools, Synes. lib. de
providentiâ.
Dens quandoque ex ore saturnum effatur, The most wise God
Senec. in ep. ad
D. Paulum.

The Epistle.

speak sometimes by the mouthes of Fools, that this young
 Ecclesiastical Uniformity will indeed render you formidable
 yea terrible to the Church of Rome. And therefore our sul-
 phureous and jealous-headed people here, have not the least
 glimpse of cause to fear Popery, Things running upon this
 byas: David paints them, There were they in great fear,
 where no fear was; no cause of fear: The vulgar Latin af-
 ferts, *Alit trepidaverunt timore*, There they trembled more in
 Trepidationis, with the motion of trembling: In the plain-
 ing of which Verse, Hesychius calls such *Levitiis* and *nevol-*
lous persons fearing vain noyses and Spectres: Aristotle is
 an offerer here, averring, some to be so fearfully fearfull, that
 they fear *αεραπονοειας μωας*, the poor flies that fly buzzing
 about them: And Sophocles applies himself, *Παύτα πομπήν*
τοῦ, All things make a great noise in the ears of a timorous
 man. Go then, most noble Souls, and eternitise pingite, bind the
 old Protestant to you with an eternity of obligation. For the Pa-
 pist, nobly and courageously persist to set him more and more aside
 with the rest, or rather, as he is most dangerous, more than all the
 rest. Where the Pope obtains the least freedom, he is always crowd-
 ing for all: And I am sure and secure, that generally Monks,
 Jesuits, and Priests were his Majesties perverse Enemies, until
 they saw the Day dawn towards him: I most heartily forgive
 those Hliads of evils (Wrongs and Lyes) wherewith they most
 horribly afflicted me, even when they were most gently treated here:
Sunt Homicida interfecti fratrum, & sunt Homicida de ra-
tractores eorum, There are Homicides who murder their Bre-
 thren, and there are homicides who detract from them: But
 I shall defend my Country, from their secret encroachings, and
 Insolencies; which I best know. The Jesuits have thundered in
 their Sermons against you, yea, brought you upon the Stage after
 a most disgraceful and ridiculous manner, in St. Omers, France,
 Spain, Italy. Indulge to us, we most humbly beseech you, free-
 dom in as great a latitude for the surpassing of Popish Hypocrisy,
 as their Pope, according to his Politicks, gives it to them for the
 debasing of Christian Honesty. Heroick Hearts, In God's Name
 proceed, and prosper.

Your most obliged Gen. man,

RICHARD CARPENTER.

Psalm 53. 5

Hesych. in Sept.

Aristot. in Po-
lit. lib 7. cap. 1.
Soph. in Elec-
tra.

Clemens Ro-
man. ep. 1. ad
S. Jacob.



R O M E

In Her

Fruits.

Matth. 7. 16. Ye shall know them by their Fruits.



How can unriddle it? Why are we now met? What hath congeal'd us this day into a Congregation? But why do I now start this unelemented Question? Do not I well know this to be a Red-letter Day, even the anniversary Day design'd for a solemn Day of Thanksgiving, in relation to our wonderful

Deliverance from the Gunpowder-Treason? Why now am I sent back to School again? The Gunpowder-Treason is but a word, and such a single Cypher-word as signifies nothing. There was never any such Thing as the Gunpowder-Treason, in Act or Intendment: so the learned and *pragmatical Papists* have said every where, long ago at *Rome*, at *Paris* lately, now at *London*. Yet I humbly

B

confesse,

confesse, I am not so learned to think so. O Rome,
 shall yonder old and fatal Assertion gain ground upon
 thee forever; *Rome cannot stand unless under shouldered
 mishtyes?* I, but in the mean time, howsoever you de-
 mean your self in Earth-bounded and *Sublunary matters*,
 do not, I pray your Holinesse, intrude upon Heaven, do not
 defile upwards. God's holy Truth, authorized by the
Spirit of Truth, calls not for assistance to the Devil's
 pedling-school of lying. Now, O thou imperious Where,
 blush a little if thou can'st. Here let my Song dilate
 her self: Shall I be damnd to an Eternity of Torments
 by a most good and most just God, because I cannot be-
 lieve eternal, invincible, and unmatchable Lyars, most
 maliciously and knowingly sinning against the same God
 as he is the *God of Truth*? Beloved Countrymen, let me
prophezie in a word or two: After a few yeares I mean,
 when our old Men here are *slon'd*, and laid to sleep in
 the Grave, the Truth of the Gunpowder-Treason, which
 as yet many thousands now living amongst us know from
 the Collections and Evidence of Sense, shall be declared
 against ex sacra Cathedra, out of the sacred Chair at
 Rome, and *holy* *sanct* *Annals* *Precat* *is*, with that
holy Signet of his Holinesse. Tell me now, Romanists,
 How shall we afterwards believe you in other things?
 We are instructed from your *Civ. laws*, *Mendax femel*,
mendax semper presumitur. He that does gloriouse men-
 tir, he that is once a notorious, magnificent, and gloriouse
 Lyar, is presumed to be a Lyar alwayes. This will make
 us tremble at the Canonization of Saints, who are not
 Canoniz'd untill the Age be dead wherein they liv'd.
Melchior Canus, thou learned Rabbini amongst the Pa-
 pists, come forth, stand in the midst of this Congre-
 gation, and speak to the matter: *Dolens dico po-
 rius quā Contumeliolē, multo a Laetia, & Ethnicis
 Historicis, Philosophorum vitas severius scriptas, quam
 a Christianis Vitas Sanctorum: Gr̄e vni ly. I speak is ra-
 ther than contumeliously, The lives of the old Philosophers
 are more strictly and severely written by Laetius, and other
 heathenish Historians, than the lives of our Saints by Chris-
 tians.*

Psalm. Romanists, There we have you. *Quoniam In-*
cidit in foveam, obruatur : *Because he is fallen into a*
ditch of his own digging, throw dirt upon him, bury
him.

Now the Curtain is drawn, and we plainly see who
they are that forsake, in the pursuit of their evil Ends
by indirect Means, *Viam Regiam, the Princely way of* Psalm 40. 4
Truth, and turn aside to lyes. When water leaves its
Channel, and turns aside there to abide, it quickly sinks.
The Vulgar Latin gives in the place of *lyes*, *insanias* Cod. Vulg.
fallas, false madneses : The Septuagint led the way, who
render it *parias Iudais, lying madneses.* St. Hierome Sept.
digs to the Root in the Hebrew, and calls it *Pompam*
Mendacij, the Pontifical Pomp, or profession of a Lye : a S. Hier.
Church-Lye going in holy State.

Give me leave to draw forth before you, as upon a
Table, a Triangle of Questions, which all cast an eye
upon holy Scripture. First : who is *Pater Mendacio-*
rum, the Father of Lyes, so declared by the true God,
and the same the God of Truth ? Ye all know him,
and it would be superfluous to name him. Now learn
to know his Children : *Ye shall truly know them by*
their Lyes. Secondly : who shall be excluded from
the communion of Saints in Heaven, as the last and worst
of all the Rout ? The beloved Disciple as truly an-
swers, *whosoever loveth and maketh a lye* : customarily Revel. 22. 15
maketh it, because he *loveth* it. Thirdly, Why were not
Pictures and Images entred of old into the Jewish Com-
mon-wealth ? *Philo the Jew hands the Reason to us* : Philo Jud. lib.
Picturam atque Statuariam a sua Repub. rejecit Moy-
ses, quod veritatem mendacis vitient ; illudentes de Gigam.
per oculos animabus facilibus : The Arts of Picture and
Statuary, Moses, inspired by God, rejected from his Com-
mon-wealth, because they vitiate, that is, deflower Truth
with lyes, deluding easie Souls by the eyes. Moses, God's
Vice-gerent, was greatly afraid even of dumb lyes, *that*
have mouths and speak not ; of lyes in their very first
instruments of colour, and Figure.

S. Hierom.
Præfat. in
Pentateuchum.

Concerning the seventy Cells built in observance to the commands of *Ptolemy*, whereas *St. Iustine* gives to every Elder a Cell, *St. Epiphanius* one to every two, *St. Hierom.*, to promote his Latin Edition, joins them altogether, and professes, *Nescio quis primus Author septuaginta Cellulas Alexandria mendacio suo extruxerit: I know not who as the first Author built seventy Cells at Alexandria with a Lye.* But I know the persons that have built seventy times-seven Babel-Towers in the Minds of Men with their Lyes. I most humbly call God to witnesse: I have been these forty years acquainted with Popish-Priests, of the which notwithstanding I never knew one (no verily not a little one) whom either in his words or practices I could reasonably difference from a theatrical Monntebank, or a nimble-finger'd Jugler.

Hitherto we have preambled. Now we state our Text: *Ye shall know them by their fruits.* It seems to be resisted (ex obliquo, obliquely) by the first words of the Chapter: *Judge not, that ye be not judged.* Howsoever, *Know* we may, when Things are evidently demonstrated by their effects or Fruits. *Scientia*, saith *Aristotle*, est ejus, cujus est Demonstratio: we know a Thing when it is evident to us by Demonstration. *Know* we may: we may not judge. Knowledge draws life from evidence, *Aquinas* speaks, cum judicium ad sapientiam pertineat, *VVhenas Judgement pertains to VVisdom.* Does it so? Then as we know, we may judge also, if we judge according to the Dictates of *VVisdom.* To Christ the Son of God, to whom *VVisdom* is signally attributed, *Judgement* is likewise assigned. There are therefore two sorts of Judgement, *Judicium rectum*, *Judicium temerarium*, *Right* (otherwise call'd *wise*) *Judgement*, and *rash Judgement.* Judge not, that is, not *rashly.* *Rash Judgement* is, cum *Judicium* fit ex incertis, & incognitis, when judgement is given concerning Things uncertain, and unknown. *Right Judgement* is, cum *Judicium* fit ex notis, & evidentibus, when judgement is given concerning Things known, and evident. Knowledge and Right judgement will stand

D. Tho. p. 1.
q. 1. art. 6.
ad 3.

stand and stable together. Yea, the one necessarily sup-
 poses the other, and this other *invers* that one again.
Right judgement supposes Knowledge, and, Knowledge in-
fers Right Judgement. Καρδιογράφος, Searcher and Know-
 er of the Heart is one of God's proper Titles: He only
 knows the Heart in the Heart: but we know and judge o-
 ther mens Hearts when out of the abundance of the Heart
 the mouth speaketh. Excellently Euaristus writing to the
 Bishops of Egypt, and alledged by Gracianus: Deus om-
 nipotens, ut nos a præcipitata sententiæ prolatione com-
 pecceret, cum omnia nuda & aperta sint oculis ejus,
 mala Sodomæ noluit audita judicare, priusquam mani-
 feste agnosceret quæ dicebantur: The omnipotent God that
 he might retract us from the precipice of rash Judgement,
 although all things are naked and open to his eyes, yet would
 not judge the sins of Sodom upon hearsay: he would, ma-
 nifestly see the truth of the matter in the Theatre of pra-
 ctice, and expresse a conclusion from the fester Inwaras of
 Experience. Not that God acquires Knowledge expe-
 rimetally, or otherwayes; Experience being a knowledge
 gathered from particulars: but, for our learning. Unde
 ipse ait, saith my Author, Descendam, & C. The Lord
 said, because the Cry of Sodom and Gomorrah was great,
 ver. 21. I will go down now and see whether they have
 done altogether according to the cry of it, which is com: un-
 to me, and of not, I will know. God seems not to know
 what he knows, that we may know what we know not:
 Knowing and seeing, he went down to see and know;
 that we may proceed from Evidence to Judgement.

Eum. ep. 22
 ad Epist.
 Aegypti.

Gen. 18. 20

Our Knowledge and Judgement are grounded in this
 particular (and the like may be said hereafter concern-
 ing the Judgement and Knowledge of our Children, and
 of their children, and their childrens children to the
 end of the World) upon such Evidence as holy Seripture is
 abundantly satisfied with, yea such as, according to the level
 of Right Reason proportioned to the Word of God, falls
 open εὐκαταφανος, into a Quadrate, the Figure of New
 Jerusalem, in quadro sita, seu squar'd. Which Know-
 ledge and Judgement if we or our children to the last man,
 should

Psalm 44. 1

should in a black day wave or lay aside. God our most gracious Father, Benefactor, and true Protector, would be most unworthily defrauded of his Worship and Glory, most due to him, as performable by publick Acknowledgement and Thanksgiving. *We have heard with our ears, O God, our Fathers have told us, what work thou didst in their days, in the times of old, ver. 2. How thou didst drive out the Heathen with thy hand, and plantedst them, how thou didst afflict the people, and cast them out.* Let us continue the Song, that God may continue his Deliverances: *How thou didst deliver our most wise and most learned James King of England, Scotland, France, and Ireland, and all his Nobles, and People, from the most horrible and most detestable Usurpation of the Papiests attempted by a most hellish Powder-plot, and how the Traitors were caught by the very covert mention of their own Snare, and how thou didst afflict them with death, and cast them out; yea how thou didst continue the Government upon his Shoulder: which we most heartily and most humbly desire thee, notwithstanding all Popish and Popish-fashion'd Machinations, to continue likewise upon his posterity for ever. Amen.*

Know then we may, yea by *fruits* when they are evident (as we see they are in our case), and from *Knowledge* we may passe to *Judgement*. Now let us enquire further concerning these *fruits*: lest the Papiests should imitate that impure person, who called his Whores by the name of the *Muses*, or be like the popish Painter, who preferred the picture of his lewd Mistress, under the name of the *blessed Virgin*, that it might be worshipped.

First: These *fruits* have no correspondence or analogy with Christ, the Bridegroom of the Church, and of Souls, as he is described in his person, by his *Eyes*; in his ordinary practice, by his pasture or feeding; in his Office of Mediatorship, by his Name; in his extraordinary *fruits*, by his Obedience unto death; *His eyes are as the eyes of Doves by the Rivers of waters.* The Dove abiding with pleasure by the waters, discovers the Birds

Cant. 5. 12

Birds of prey in the *Aye* by their shadows in the waters, and then presently wings it in the *Aye* for her security (there's all she does); shadowing innocent Christians, that in the Sallies of persecution should flye from City to City. He feedeth among the *lilies*. The *lilies* are not blood-colour'd, but white, pure, and lifted up by a long stalk from the pollutions of the Ground or Earth which open'd her mouth to receive the blood of Cain's brother Abel. His Names were Jesus, the Saviour, and the Lamb of God; in opposition to the Destroyer and his Office: Our Lambs are innocent, but the Lamb of God was innocent, as God, superlatively innocent. As to the transcendent fruits of his Obedience: he humbled himself, and became obedient unto death, even the death of the Cross. St. Gregory speaks appiably: *Obedientia victimis prapponitur; quia per victimas aliانا caro, per obedientiam vero voluntas propria magnatur: Obedientia est proferenda before Sacrificia, because in Sacrificia other things, in obedience our own wills and selves are kill'd; that is, mortified, and offered to God. He humbled himself, his whole self, and became obedient unto death.* Death, saith *Franciscus*, like the Lion, tears all.

Secondly, These bloody fruits have no consanguinity with the Spouse of Christ, which is the Church, and the Righteous Soul. The Church may be consider'd in her Name, deciphering her gracious Nature: in her different States, calm, and troubled; and in her perpetual practice. Open to me, saith Christ to his Church, my sister, my true, my dove, my undefiled. She is Christ's Sister, like him in Nature, and in deportment; his Love, his beloved Sister, because like him, and likeness causes liking; his Dove, because harmlesse as the Dove, and like him in his dear Innocency; his Undefiled, because his Dove, the Dove not being defiled with blood. The Council of *Aix* declared: *Meminisse oportet, quia Columba est in divinis Scripturis Ecclesia appellata, quia non unguibus lacerat, sed alis pie percutit: It be- hoves us all to remember, that the Church is styled in holy Scripture, an innocent Dove for her Gentleness, which*

Cant. 6. 3

Phil. 2. 8

S. Greg. lib. 3.
Moralium in
Job, cap. 12.Franc. in
Leone.

Cant. 5. 2

Concil. Aquil.
granense,
Can. 134.

tears

tears not with Talents, but piously strikes with her wings.
 In Statu Pacato; in her State of peace and prosperity,
 the Church is, as St. Cyprian pencils her, in operibus
 Fratrum Candida, *white in the works of the Brethren*:
 these are the *lilies among which*, Christ feedeth: In Statu
 perturbato, in her State of Adversity and persecution, She
 is, as the same Father addeth in the same place, in
 Martyrum cruore purpurea, *purple in the blood of her*
Martyrs: these are her *Red-Roses*, and her truly-Chris-
 tian Cardinals: she is, as her Beloved, *white and ruddy*.
 It is again appositely observed by St. Cyprian: Ut ap-
 pareret, Innocentes esse qui propter Christum necantur,
 Infantia innocens ob nomen ejus occisa est: *That it*
might appear, those who dye for Christ should be harmlesse,
his very first Martyrs were innocent children baptized, Bap-
 tismo sanguinis, *with the baptism of their own blood*: and
 these were Primitivæ Martyrum, *the first fruits of the*
first Martyrs; and they were early fruits. For those
 whom the Casuists call Adultos, *grown persons*, Five con-
 ditions must concur to the determining of a Martyr,
 whereof a chief-one is: That he who is martyred, must
 not resist his persecutors in *Act* or *Desert*: And there-
 fore, even Christian Souldiers fighting in Gods cause,
 are not Martyrs, though killed, because they do not
 imitate the *Prince of Martyrs*, who suffered Death with-
 out resistance. The practice of the most pure and pri-
 mitive Church, is also recounted and justified by this
 our primitive Doctour St. Cyprian: Nos lætos divina
 ultio defendet. Inde est, quod nemo nostrum se ad-
 versus injuriam violentiam, quamvis nimis, & copio-
 sus sit noster populus, ulciscatur: St. Cyprian here, layes
Bellarmino with all his long Train of Scarler, flat on
 his back. *God will revenge our wrongs: and therefore,*
not one of us doth lift up his hand against unjust violence,
although our people be numerous, and our strength great.
 Thirdly, These Angelical Missioners, as they pha-
 risaically stile themselves, are not in these *their fruits*,
 like the Angels, First: Because all the apparitions of
 Angels appearing like men in the Old Testament, leani-

S. Cyp. ep. 4.

S Cyp. ibidem.
Cant. 5. 10

S. Cyp. ep. 24.

S. Cyp. ad De-
metriad.

ed forwards with a special reference of similitude to-
wards Christ. The Angelical Doctor fastens it: Omnes
enim Apparitiones veteris Testamenti ad illam appariti-
onem ordinatae fuerunt, quia filius Dei apparuit in carne : D. Tho. p. 1.
q. 51. art. 2.
ad 1.

For all the Apparitions of the old Testament were directed and ordered towards that principal, and most excellent Apparition, wherein the Son of God appeared in the Flesh.

Their fruits bear no date of direction to Christ, or of semblance with him. Secondly, Because the Angels never assume Bodies of Fire. (If a Spirit attempts to make a compact, he is a Devil ; if he takes a Body of fire, he is a Devil : they are two most distinctive Marks of a Diabolical Apparition.) The same Angel of

Aquino supposes the Reason, quia comburerent ea quae contingerent ; they would then set on fire all they should touch, as these salt-peter fruits do. Thirdly, Because Angels in holy Scripture are always represented to us, as St. Cyril of Alexandria takes notice, *istat-
tes*. D. Tho. p. 1.
q. 51. art. 2.
arg. 3.
S. Cyr. Alex. in
cap. 1. Zachar.

stantes, standing, to divulge and evidence their promptness, readinesse, and erected mind in their bringing all to the commands of God to execution : These Gunpowder and sulphureous fruits act for Hell and the Devil.

Fourthly, Because Angeli illum gradum tenent in substantiis spiritualibus, quem corpora coelestia in substantiis corporeis : The Angels hold that degree in spiritual substances, which the heavenly Bodies have and hold in the substances that are corporeal. The heavenly Bodies are

D. Tho. p. 1.
q. 58. art. 3.
in Corp.

sublime, placed above the Moon, and uncorrupt : Out corrupt and evil Angels dig their way to Hell under Ground.

Now whereas they are not like in these their fruits to Christ, nor to his Church, nor lastly to the good Angels ; to whom at length (I pray) are they like ? To the King of the strange Locusts in the Revelation. And they had a King over them, which is the

Revel. 9. 11

angel of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. The Greek ἀπολλων, is latin'd by the Vulgar, exterminans, exterminating : Erasmus allows for it

Edit. Vulg.

perdens, *destroying* : According to the letter in the Hebrew word *Abaddon*, the Result is *Perditio, Destructio, Perdition, Destruction* : the meaning is, a *Destroyer* so greatly *destroying*, that he seems to be *Destruction* it self. And the Greek hath expressly : Ἀπολλύων, the *Destroyer*, καὶ ἐξοχλῶν, *eminently destroying* : that is, his *Eminence* (which Title Pope *Urban* the eight confer'd upon his Cardinale, who before were but *Illustrious*) that is, I say, his *Eminence the Angel of the bottomlesse Pit*, whose whole and proper work is to *destroy*. They do the works of their Father the Devil : His children they are, and him only they are like.

And because we have retraited them back to their first Parentage, and originally derived them from the Devil, let us make further inquisition into these *their* devillish *fruits*, and better know them by these. First, They would have *destroyed* the most knowing, and most peaceable and *Solomon-spirited* King upon Earth, together with all the Royal Family, *Root and Branch*, by a sudden hellish Blow given from the sad inventions of an idle, yet over-busie Fryer; and all this, without the least preadvertisement of danger. Go, Turn over all the Annals of *Indian* Man-eaters, *Turks*, *Barbarians*, *Jews*; the like was never storied of before: and yet, this was the plot of our understanding occidental and Sun-set Christians, presumptuously calling themselves *Catholicks*. Afterwards indeed, horrid mischiefs have succeeded, but such as these had long taught by their foregoing Examples. By the way : They bespatter me, as if when I flew beyond the Seas; threatned and persecuted by that blazing Meteor of a Supream power, or Ghost of Pope *Hildebrand*, *Cromwell*, I complied with them to secure my own Ends. Truly, whatsoever of Juggle they found in me, their former Jugglings with me taught me : I had been their Prentise. And I now best discover their monstrous Devices, because I know their Trade, know it *speculatively*, not *practically*. I return. This Powder-Blow would not have only *destroyed the strong foundations* of the Parliament-House and

and the Cities of *Westminster* and *London*, but also the whole foundation of three Kingdoms. For Kings are Scripture-call'd the *strong foundations of the Earth*. Answerably, a King is named in the Greek Language, *Βασιλεύς*, quod sit *Βασις λαόν*, populi *Basis*, because he is the basis and foundation of the people. And the Hebrew word *Adon*, from whence comes *Adonai*, signifying Dominus, Lord, is borrowed from *Eden*, a basis or foundation. And if the foundation be subverted, all is Ruinated. Father *Tompson* the Jesuit, our Ghostly Father at *Rome*, when he often told us Schollars there, that his shirt had been many times wet in his digging under the Parliament-House upon this horrible account, intimated, that their intention was to bring up the foundation and all witha Powder. Kings agreeably to an old Stile, write, *Nos, We?* because they represent their whole people, and because the well-being of their whole people resides and lives in them. If the Basilical Vein be cut, the whole Body of the people mortally bleeds. *Principes & Prælati*, it is the Doctrine of *Aquinas*, honorantur, etiamsi sint mali, in quantum gerunt personam Dei & Communitatis, cui præficiuntur: *Princes and Prelates are honour'd although they be evil, because they bear the person of God, and of the Community, over whom they are set.* No Earthly power nor Action can divest a King of this Honour, that he visibly bears the person of the invisible God as God is the supream Lord. A Bishop directly, and immediately represents God in his Goodnesse, Holinesse, Gentlenesse, Piety: a King in his Greatnesse, Majesty and Supremacy of executive power.: the one as a King, the other as a Bishop.

D. Tho. 2. 2 d. r.
q. 63. art. 3.
in Corp.

Secondly, They would have destroyed all the flourishing Nobility of this Nation, many hundreds of the chief Gentry, many thousands of neighbouring people, whereof a main part were aged persons, women and innocent children; yea and children in the Womb, not baptized, and therefore according to them not capable of Glory; and a great part laden with sin unrepented of. It seldom happens, even in the most bloody Warres, as *Vegetius*

Veget. de Re
militari, lib. 3.

Prov. 22. 9
Vulgatus In-
terpres.

Text. Hebr.

Chald. Paraph.

Zanch. de na-
tura Dei, lib. 4.
cap. 4. quæst. 1.

notes, that old Men, old Women, young Maids, and lit-
tle children are not spar'd. And could ye not be con-
tented, (O ye cruel-ones after the manner of *Italy*, cruel
beyond the Grave and beyond Temporalities) to kill Bod-
ies, but Souls must be kill'd too? O be mercifull now,
if ye have relenting Hearts, if ye have any reflection up-
on *Antioch* or *Jerusalem*, to these poor people on the
brink and edge of horrible Danger. *He that hath a boun-*
tifull Eye, shall be blessed. The vulgar Latin advances,
Qui pronus est ad Misericordiam, benedicetur. *He that is*
prone to mercy, shall be blessed. The Hebrew deales forth
primarily, Qui bonus est oculo, *He that is good of Eye.*
And the Chaldee follows in the foot-step, Qui bonum
oculum habet, *He that hath a good Eye.* Then we have a
merciful eye, when we look *mercifully* upon those who
are in misery, or in the confines of it. *Zanchimus* is our
Oratour: *Indè dicta est Misericordia, quòd Cordi no-*
bis sit aliena Miseria: Thence mercy was by the Latins call'd
Misericordia; because by mercy, we lay close to our Hearts
another's Misery. But why do I require a *mercifull eye*, or
the eyes of Doves in Wolves, Tygers, Rocks; worse: Men
in whom the Nature of Man is joyned with the Nature
of Devils, as some report of Antichrist?

Thirdly: (I speak now of a Thing, which, I believe
none of our Preachers ever thought of untill now:) They
would have *destroyed* their own God, many times over:
that is, burned his *real Body*, as they speak, in many places
at once.

In this most abominable Plot, there was neither good
order nor *measure*, and yet the march was measur'd, ordred
and appointed to deliver his mournfull and marchlesse
arrant to the powder about the hour of ten or eleven in
the morning: because it was supposed, that then the Par-
liament-House would be full and compleat. These are
the hours, wherein commonly their Priests run over their
Masses, as the blind Beggar his prayers in the Spanish
pamphlet: whereof some, but few were ingulfed in, or
knew the plot. This was perfectly known to the plot-
ters: as likewise, that hundreds of Priests were then scat-
tered.

tered in and about *Westminster*. For they seat themselves here ordinarily, in great numbers; near to Courts, Parliament-Houses, Innes of Court, Schooles and Universities, as watching for their Game. Therefore they had an *intentional, wilfull, and explicate Designe* to blow up their own God with their King. Here a most excellent Spirit of *Elixir* exerts it self : He that Rebels against his King, Rebels against his God : He that would destroy his King, would if he could, destroy his God standing in his way : so neer, so twisted and united are the interests and affairs of God and a King ; by reason that a King is in his Office so like to God, and so neerly *subordinate* to him. But hear me, ye that work in the Cellar there, I beseech you : Remember the Text , Hoc est corpus meum, *This is my Body* ; Hic est sanguis meus, *This is my Blood* : And forget not your own Glosses : After the pronuntiation of the last syllable by the Priest in the words, *This is my Body* ; there follows nothing but the Body of Christ ex vi verborum, *by force of the words*, but per Concomitantiam, *by concomitance*, there follows the Blood of Christ, the Soul of Christ, also the Son of God the second person in the Trinity, yea the whole Divinity : likewise after the last syllable in the pronuntiation of the words, *This is my Blood*, there follows nothing but the blood of Christ *by the force of the words*, but *by concomitance*, there follows the Body of Christ, the Soul of Christ ; also the son of God the second person in the Trinity, yea the whole Divinity. Ye would have put fire to and blown up the Body of Christ, the Blood of Christ, and if it had fallen *within your Sphere*, the soul of Christ, also the son of God, the second person in the Trinity, yea the whole Divinity ; and this, twice wheresoever the blow should have found the Priest after the *consecration*, and oftner after the division of the Host. Was ever any Apparition from Hell, so frightfull and so full fraught with horreur, as the meer ayrie Relation of this most damnable Fire-work ? Do we dream, or are we awake ? Can this be true Veritate Rei, *in the truth of the thing, or Fact* ? In like manner, Beloved, They would have

destroyed their King *ex vi verborum*, by the force of their immediate Purposes, Decrees, Designs; but they would have destroyed their God, if they could, *per Concomitantiam*, by concomitance: the Rights of God and of the King, being involved most rightly together. God is God *per essentiam*, by essence, and the King is God *per similitudinem*, by Similitude and Representation: I have said, *Ye are Gods*. There are Kings, and there are Viceroyes: There is a God, and there are Vice-Gods, visibly acting in the place of God towards their people. Summon your Attention, mark again; The Jesuits Riveted their Lay-Fellow-Plotters into this Luciferian Design by the receiving of the Sacrament: Thus began the first Act of the plot in the abuse of the Sacrament; and the destruction and most horrible abuse of the Sacrament, for the Godhead of which they so earnestly stickle, should have ended the last act of it. The Godhead of the Sacrament is much defended, but little regarded in case of Exigent. Insert here, I pray: Henry the seventh Emperour was poison'd by a Benedictine Monk, who impositon'd an Host, and gave it to him in the receiving of the Sacrament: and Pope *Vitor* the third died at the Altar, having there drunk of a poison'd Chalice. Rather than Jesuits or Monks will miss of their ends, Popes, Kings, Emperours, God and all shall go. But, ye learned Masters of the dark Vault, heark ye once more. Have not ye taught me, that the Syriack Interpreter, Grandchild to the Apostles, in the 14th. Chapter of St. *Mark*, in lieu of the original Words ingrafts words deserving a fair *Asterisk*; *Hoc est ipsum corpus meum*, *This is my Body is self*? And that in the six and twentieth Chapter of St. *Matth.* the Ethiopick likewise imbodyes: *Hæc ipsa caro mea*, *This is my flesh is self*; and *Hic ipse sanguis meus*, *This is my Blood is self*? Yea, that in the old Mass of St. *Isidore*, when the Priest recited, *Panem nostrum quotidianum da nobis hodie*, *Give us this day our daily Bread*, the Quire answer'd, *Qui tu es Christe*, *which daily Bread* in the first place, *thou O Christ art*; as being the first and most noble in *Genere panis*, in the Bread-kind?

Psalms 82. 6

Syrus Interp.

Verbo *Æthiopica*.

Missæ Sti *Isidori*.

kind? And moreover, that hence the rabid and furious Objection of the old Heathens against the Christians, took life, intimated by *St. Cyril*, Ἀρσενόφρων, *Mysterium nostrum pronuncias: You call our Mystery the eating of man's flesh*, Will ye blow up now the *Body of Christ is self, the Blood of Christ is self, our daily Bread, which is Christ; the Mystery or Sacrament* which *St. Chrysostom* calls Ἐκράσιον ἑωσέ, the *Trophy of divine Love*? And when I have objected on the behalf of the Protestants, disputandi gratiā, in a *School-Disspute*, against your Doctrine, from *Logick*, Accidentis esse est inesse; Or, *Inherentia est de Essentia Accidentis*, *An Accident cannot be without a Subject*; Have ye not answer'd: In *naturals* it is true, false and spurious in *supernaturals*? If we should require in *matters of Faith*, that the *Object* should come in *Right* and courting *Lines* to the *Sense*, and be coincident in every point with it; we should obstinately follow the Guidance of that Knowledge in the grand Affair of Religion and of the soul, which is common to us with Beasts, whose Heads are bow'd towards the Ground, and that are utterly nescient of him, who dwells above the Clouds and the Star-ey'd Firmament. Our senses are the *Powers* and *Faculties* of the Beast in us. Have ye not proceeded against me, explanandi causa, to explain your Assertion? Shall you and I put limits to an infinite Power, able, as Learning of old grunted, to do more than humane understanding can understand? The Apostle signifies it in the third Chapter to the *Ephesians*, Deus facere potest supra quam petimus, aut intelligimus: God can do above what we ask or understand. Have ye not urged beyond all this? If Heathenish *Art* and *Science* must be solemnly and with sound of Trumpet, received in revealed Truths, they will dispirit Scripture; and innocent Divinity will be deplored of her chief and Cardinal Articles. It is a *Logic Maxime*, accepted into the *Mathematicks*: Quæ sunt eadem uni tertio, sunt idem inter se. The Things that are the same with a third Thing, are the same Thing if examin'd in themselves and as they face one the other.

S. Cyril ep. ad Eutropium.

S. Chrysost. homil. 1. in Psalm. Misere mei Deus.

This

This eliminates the Myſterie of the moſt bleſſed Trinity ; wherein the Father, Son, and Holy Ghoſt , are the ſame eſſentially, but not perſonally. Philoſophy Rules it : *Ex nihilo nihil fit : Of Nothing comes Nothing.* This throws to the Dunghill the Creation of the World. And *Ariſto* le confuted, as he thought, *Bereſchich Elohim bara*, the beginning of *Genesis*, *In the Beginning God created*, with this his *Nothing-Rule* ; when by Chance he ſaw the Pen-tateuch. Philoſophy holds forward ; *Omnis ſubſtantia maxime Rationalis, per ſe ſubſiſtit : Every Subſtance, the Rational eſpecially, ſubſiſts of it ſelf.* There the myſterious Incarnation of Chriſt, and the *Hypoſtatical Union* are diſown'd, diſcounted, exauſterated, and contemned : the humane Nature in Chriſt , ſubſiſting by the ſubſiſtence of the divine Word, to preſerve Union in the perſon of Chriſt God and Man. Logick adminiſters as principle-ſtrong : *A Privatione ad Habicum non fit Regreſſus : There is no Regreſſe from the Privation to the Habie* : And the Phyſicians and Chymiſts own it as an *Aphoriſme*. Here all the Miracles of Chriſt, and of his Apoſtles and Saints, are anathematiz'd and ſet going. Philoſophy vomits up, *Eadem numero non redeunt, ſed ſpecie : The ſame numerical Things return not* : Here the Reſurrection is diſcountenanced and diſmiſſed. You ſet a Logical or Philoſophical Rule, quickned by the *Light of Nature*, to ſtruggle and combate with a revealed Myſtery clear to divine Light. O the divine Apoſtle in his firſt Epiſtle to the *Corinthians* , and the firſt Chapt. *Nonne ſtultam fecit Deus ſapientiam hujus Mundi ? Hath not God made fooliſh the wiſdom of this world ? Infinite power doth every Thing equally, and with like facility ; except that which is offered to the power, as St. Ambroſe unſheaths it, be Naturæ ejus contrarium, contrary to the Nature of God, or to ſome natural Attribute* : As, *Faſtum infectum facere, to make that a done Thing was not done, is contrary to his Truth ; to ſin is contrary to his Holineſſe.* Hither I have phraſ'd it as one of yours. Now I come to my ſelf again. Should this Sacrament, containing according to you the *Holy of Holies*, and to which all *Arts and Sciences* muſt yield and ſubmit themſelves, have been

S. Ambroſe. An-not. in cap. 23. Numeror.

been blown up in a moment, ye that would have done this, what will ye not do? *Optatus Milevitanus* Records, that the *Donatists* threw this holy Sacrament to the Dogs, and that the Dogs immediately destroyed their own Matters who threw it to them; and that the Teeth which tore the one, tore the other also. What shall I say? Where shall I begin? How shall I end? O most execrable, unfathom'd, bottomlesse---! O that a *Seraphim* from Heaven, would furnish me with adequate and fit Words. I must desist: I cannot speak large enough to this immense and unspeakable mischief.

*Opt. Milev.
lib. 2. contra
Donatistas.*

Certain *Inferences* pertain to this place; but because I have encountred a Sheet of *Reasons why Roman-Catholicks should not be persecuted*; and my *Inferences* stand in *diametrical Opposition* to those *Reasons*, I shall lead up my *Inferences*, and set them in *Battalia* against those *Reasons*. The Author Commences with an *Introduction*, and therein, with an old *Rule* founded in *Nature* and exalted by *Grace*. *Do ye unto others as ye would that others should do unto you*. This *Rule* is immoveable, where the *Actions* from both sides run in a *Right Line of Morality*. *Moralitas Actus est ejus Conformitas ad legem*, *The mortality of an Act is its conformity to the Law of God*. Let the Author peruse *Saint Damascen*. In a good Judge personating his King on the Bench, there are two *Wills*, an *antecedent Will*, and a *consequent Will*: By his *antecedent Will* he wills well to a Prisoner at the Barr, even as well as to himself, considering him, in his *antecedent consideration* of him, as a Man, and in his *pure self*: but when in the *consequent consideration* of him, he considers him with these *Adjuncts*, that the same Man *hic & nunc* is a Thief and homicide, and endangers the publick peace and safety, *secundum allegata & probata*, according to the *Things alledged and proved against him*, his *first* and *antecedent consideration* of him vanishes, and the *Will* belonging to it becomes a *velleity* and *inefficacions*, and by his *consequent* and *judiciary Will* he wills him to the Gallows. It would be ridiculous in such a Prisoner, to Retort upon the Judge before his *Condemnation*, *Do as you would be*

*S. Jo. Damasc.
lib. 2. de orthod fide, c. 29.*

1 Tim. 2. 4

done by, when as even the Judge himself, if reduced to the Prisoner's Condition, would naturally desire his own preservation, and plead *not guilty*. The same *will*s are in God, *who* according to his antecedent consideration of Mankind, *will have all men to be saved*; many whereof notwithstanding, according to his consequent consideration of them, he reprobates by an *act of his consequent and judiciary Will*. Our Law-makers, and our Judges in the Execution of our Laws that are *penal*, act according to the *fruits* of men throughly known. And it is rottenly inferred concerning the *Rule of Prudence*, which teaches *when you are encumbered with more inconveniences, to bear with the lesser*. The Rottenesse here will easily appear to those who shall be pleased to reflect upon past Things: As, That an Armado was procured from forraign parts by the sollicitation of English Priests, to *destroy* their own Country. I have read a Latin Book at *Rome*, written by Father *Parsons* a Jesuit, wherein it was acknowledged, and justified: and I have heard it confessed, that many English Priests came with the Armado to direct and assist the Spaniards: Also, That the prime Inventers and plotters of the Gunpowder-Treason were Priests: Verily, dreadful evils have been performed afterwards, (I tremble in the remembrance of them:) But the Malefactors acted them as the Disciples of the *Monks* and *Jesuits*, and as followers of their Doctrines and Examples. When our Law-makers and Judges consider Priests in their holy Names of *Jesuits, Monks, Fryers*, they wish that such if they will be *Jesuits, Monks, Fryers*, would, as *Jesuits* ought to do, imitate Jesus; as *Monks*, live solitarily and separately from *the pomp of the world*, wherein, saith St. *Athanasius*, such are as Fishes out of their Element; and like *Fryers* (that is, *Brethren*) abound in brotherly love: they wish to them, even as they wish to themselves in their own condition: But when they consider them in their wicked and *Retrograde Fruits*, they wisely Retard and suppress them by *coercive* and agreeable *Statutes*. *Salvianus* brings Honey to this Hiv: Atrocious sub sancti Nominis professione peccamus: *We sin more grievously, when our sin*

S. *Athanas.* in
vitâ Sti. Ant.

Salvian : lib. 4.
de Gubern.
Dei.

sin breaketh out from under a glorious Name, and profession : Which two contrary conditions, occasion, that wise men consider such Persons two contrary wayes.

By his first Reason he *claims the privilege, that Christ's Church gave to the Jewish, to be buried with Honour ; and that, as the Heathens were, they should be drawn to Truth by persuasion, and not by force.* The first Branch of this first Reason discovers the Author to be either a Jesuit, Monk, Fryer, or Priest : Because the bottom or pedetall of this Branch is deep-fetch't out of *Thomas Aquinas* : whose words are : *Sicuti homines mortuos servari aliquandiu ante sepulturam contingit : ita legalia (quæ ut viva post Christi passionem servari sine peccato mortali non poterant) rectè ut mortua, à passione Christi ad Evangelii divulgationem servata, ut cum honore mortua mater Synagoga sepeliretur : As it happens that the Bodies of dead men are sometimes kept before their burial, so the Legals (which after the passion of Christ could not be kept, as alive without a mortal sin) as dead, from the passion of Christ to the promulgation of the Gospel were rightly kept, that the mother Synagogue being dead, might be buried with honour.* She was truly noble and honourable being alive, and therefore being dead was honourably and nobly buried. But when under pretence of an *honourable Burial*, a restless people deadly prejudicial to the Kingdom wherein they live, shall endeavour to out-live and build up themselves upon the Ruines of those among whom they live, it alters the case substantially by a circumstance. If ye be not supprest, as now ye are, by the Laws, but may elbow it at your pleasure (I see it clearly behind the Curtain), more than a hundred thousand Subjects shall be drawn every year from their Allegiance to his Majesty. *St. Hierom's* complaint would then quickly be applyed hither with a little Change : *Ingemuit totus orbis, & Arrianum se esse miratus est : The whole world groaned, and wondered that it found it self Arrian upon a sudden.* Pope Gregory the 13th. that established missions into all parts, gave ominiously for his Armes a flying Dragon vomiting poyson. I know what sublime Advertisements the predicant Jesuits give in their Sermons : such

D. Tho. p. 2. dx,
q. 103. art. 4.
Conclus.

S. Hierom, lib.
adversus Luci-
ferianos :
Tom. 2.

indeed as little suit with dead or dying people : For example : *The Heavens are always in motion : the Sun takes no rest : Fire is always in action : The Sea never sleeps : The soul is always busy in the exercise of her Faculties , active Vertues and Spirits : The Heart always panting : the eyes are always active when they are open : Life keeps the pulse in continual beating ; and the breath always a passenger coming or going. These are numbred amongst the choyselt of God's creatures ; and therefore bear more likeness of him in themselves, than meaner things. These ever work, and shall his Holiness, and we be idle ?* For the second Branch : *The Church of England rightly and righteously draws you to Allegiance by Force : Your different Judgement in matters of Religion is only chastised in a gentle manner with a pecuniary mulct : Yea the Priests themselves are not otherwise punished, but as unquiet and known Seducers of the people from their Allegiance. And whereas St. Peter , after your stile , the fitt Pope, set these two so neerly together, Fear God, honour the King ; the Church of England solidly concludes, That ye cannot fear nor serve God, except ye honour the the King : and that ye cannot serve the Sup. eam , except ye honour his Substitute.*

1 Pet. 2. 17

His second Reason pretends , *That the Roman Church must not be persecuted by the old Protestant, as confessing her to be a true Church, and professing her self to be sprung from her loynes : he must not desie his Mother for a VVhore. If the old Protestant thoroughly considers your Whorish falsehood and prostitution in the practice and exercise of Religion, truly, That she confesses you to be a true Church, is more her Goodnesse than your Desert. And the Church of England does not spring from the loynes of the Church of Rome as the Church of Rome is a Whore, but as by the great providence of God there hath been preserved a continual succession of Priesthood in her. As the Church of England came of her, so she came from her , and communicates not with her in her Whorish considerations. When those occur, she looks beyond them , and honourably derives her self from the most chaste and primitive Church. And therefore, the Church of England may desie the Church*
of

of Rome for a Whore, without blushing. For brevity-sake, I shall name here but one Whorish practice. The practice of ignorant people praying in an unknown Tongue, is Whorish. First, what prayer is, Sr. John Damascen, the Greek Lombard, hath Oracled, and the Schools have devoutly received, who teach: Προσευχη ἐστὶ ἀνάβασις τῆς ψυχῆς Θεῷ. *Prayer is the ascension of the Mind to God. Prayer being in its Essence, the ascension of the Mind, the Mind ascends in the prayer as such.* Secondly, Because our Oblation of prayer to God our Maker, should evenly concord with our making and Talents, Man worshipping God, quatenus Homo est animal Rationale, *a Man is a Reasonable creature.* We therefore being originally enstamped reasonable and understanding creatures, agreeably to our Origin pray with understanding. For which cause where the Psalmist exhorteth, *plalite Sapienter, Sing ye wisely;* the Hebrew Bible setteth, *maskil, in intelligentiâ, in understanding;* and the Sept. prefer *σοφῶς, intelligenter, understandingly;* and the English follows in the path, *sung ye prayes with understanding.* For the same cause the Apostle rigorously exacts of us *rationabile obsequium, Reasonable service.* Thirdly, Because prayer unites the Soul with God, and is therefore baptized in the Hebrew Language. *Tephilab, with a Ray reflected from the Chaldean Taphal, which signifies copulare, to unite or joyn: and Like is best united with like, as Mind with Mind, understanding with understanding, and as our Wills are most perfected when united with the Will of God: God is Mens Aeterna, the Eternal Mind.* Yea a loving, faithfull, and zealous prayer unites the Soul with God in the neereft conformity to the *Beatifical Vision:* wherein according to the *Thomists, Scotists, Bonaventurists, the Mind or Understanding takes up and possesses the Foundation, and fundamentally essentiall Blessednesse.* Fourthly: *Voluntas non agit ex Inconito, the VWill doth not ordinarily work or act, authorized, summoned, or entertained by an unknown Thing:* and *Intellectus præfert voluntati lucernam, the understanding carries a Lamp or Lantern before the VWill:* and the VWill is proportionably enflam'd as the Understanding gives evidence Fifthly, Be-

S. J. Damasc.
lib. 1. de Fide
orthod, cap. 14.

Psalm 47. 7

Rom. 12. 1

cause

D. Tho. p. 1.
q. 12. art. 1. in
Conclus.

cause in a *Regulated* prayer the Soul is *holocausted* ; all being offered to God : and if all, chiefly our chief and *first Faculty*, our *understanding* : of the which, *Aquinas* ; *Cum ultima hominis Beatitudo in altissimâ ejus operatione consistat : VVhereas the last blessednesse of Man consists in his highest operation.* Sixthly and lastly : Because where the prayer is not understood, the Words, as compared to the *understanding* of him that prayeth, fall off into vain, and the Sense with them, and both are fruitlesse ; and to offer such vain Ciphers unto God, or such a shell fruitlesse of the proper Kernel, is a part of niggardize, *heterogeneous* even from the first adventures of Worship, in the ancient and *typical Sacrifices* : wherein God required the finest flower, the First-fruits, the fattest Beasts, the choicest Birds. In Consideration of this Whorish practice, and many others, *Rome I desire thee for a VVhore.*

His third Reason contends for Liberty, in regard the *Protestant acknowledges, that the Roman professeth all fundamental Truth, and as so doing, is capable of eternal felicity, which is our last End, and wherein all saved persons shall enjoy everlasting Friendship.* The quarrel of the Protestants against you, upon which persecution is grounded, is created and heighthen'd from your Doctrines leading to Treason, and from the long experience which they have had of your turbulent and indefatigable Spirits. When a Thing done was inspirited and enthusiasm'd by Doctrine, it is honestly imputed to the Teachers and Authors of the Doctrine. True Christians are principled in a particular abomination of Murder, because their most beloved Lord was murdered ; and they are themselves ready, not to murder others, but to be murdered as their dear Lord was : and consider men, though Heathens, not only as men, but as the Images of God whom they adore. Therefore they justly suppress as far as they can, the children of cursed *Cain*. How can a person be tolerated in a well-temper'd Nation, who takes it upon a religious account, that post laram Bullam Excommunicationis à Domino Papâ, *after the Bull of Excommunication is published by his Lord the Pope*, he may kill the person excommunicated whosoever he be ; that in the case

case of unjust Scandal, he may kill the Accusers, the Witnesses, yea the Judge himself; that if he hath defiled his Body with a Woman, and she give signes of a willingness to divulge it, he may kill her; that if any one shall threaten to reveal the secret sins of a Community, he may be killed: (this part of *Escobar* the English Monks now in *London*, practised against me in the *Bastille* at *Paris*; they endeavoured to kill me, both by poyson and otherwise; and fathered the Reasons upon a Cause, the contrary of which was most true; let them now stand forth and clear themselves:) that he may, though the professed Servant of a buffeted Lord, to prevent a blow or buffet, or the Lye being given him, kill a man; that a Woman may procure abortion. The popish Casuists, *Escobar*, *Lessius*, *Zanchez*, *Diana*, *Reginaldus*, *Hurtado de Mendora*, *Banny*, are heavy-laden with such fruits. Are not the maintainers of these Doctrines, *kill, kill*, and nothing but *kill*, unsufferable amongst pious Christians? What the Council of *Constantiance* defined in defiance and hatred of *Wicklef*, is evident; and in what *circumstances* the Jesuits of *Paris* being terrified by the Parisian Parliament, renounced *Mariana*, I am assured. No Jesuit sets forth a Book, but first approved by three Jesuits whom his Provincial names: neither can they act any matter of great consequence, as the Gunpowder-Treason was, without the knowledge of the Pope, to whom they are obliged by a particular Vow of Obedience. In the last place, let me tell you, you are highly beholding to the Protestants, that they give no *definitive Sentence* against you in the businesse of your Salvation: You are not affected with like Civility towards them, when you damn them for Hereticks, and frequently cite against them, first, *St. Cyprian*, pronouncing, *Habere jam non potest Dominum Patrem, qui Ecclesiam non habet Matrem*, *He cannot have God for his Father, who hath not the Church for his Mother*; and afterwards the Council of *Lateran*, *Una est Fidelium Universalis Ecclesia*, *extra quam nemo salvetur*, *There is one universal Church of the Faithful, out of which no person is saved*: and you understand by the *Church*, yea by the *universal Church*, the Church.

Conc. Constantiense Sess. 13.
sub Martino 5.

S. Cypri. lib. de
Simplicitate
Prælatorum.
Concil. Lateranense
sub Innocentio 3.
cap. 1.

Church of *Rome* : and when you argue against them as followeth ; Shall we give away *Salvation* (a most holy Thing) to persons destitute of *habituall Grace* ? Or, is *habituall Grace* given out of the true Church of God, united in *one Lord, one Faith*, except it be the *virtue of the Church*, as in the baptizing of Infants or others amongst Hereticks or Infidels : Then to be of the Church or not of the Church, is of the same composition, fabrick, mineral, and metall : Ἐνὸς ἀτόπου δόξης, καὶ τῆς ἀλλὰ συμβαίνει, Uno Abfurdo dato vel concessio, ---, *If we grant or sign a passe to one Absurdity* ; Schollars know the *Catastrophy*, and what follows by *necessary Concatenation*. This Answer evacuates also his fourth and fifth Reasons.

In his sixth Reason he runs wide of his matter, and there is a palpable μετάβασις εἰς ἄλλο γένος, *Transition to a different kind of Things from the Thing in question*. That the *Duke of Saxony with his Lutherans*, and the *Emperour, Head of the Papists in Germany*, better agree, than either of them with Calvinists, is not our Business, because they are branched into several Governments, whereas the Protestants and Papists are here incorporated under one Prince. And his Instance in *Hugonotes*, is also absurd and absonous ; the *Hugonotes of France* being Calvinists, and the Agreement being there sinewed, because the Kings of France have experienced the *Hugonotes* to be better Subjects than their own Popish-ones. Marshal *Turin*, General of the French King's Horse, is a most Honourable Example. When we break our limits that should bound our Discourse, it signifies we have almost done all within our Bounds that we can do. When the Text, sayes, *Now the Serpent was more subtil* : *Aquila* descends to the Root, and affords, πανουργία, *more pragmatical, more over-acting* ; and Plato's word πανουργία, is used by the Apostle, and signifies *Craft that treads all ways, and tries all works to do mischief*. Note with me, that here in the beginning of *Genesis*, the first Book of holy Scripture, the *Serpent* into which the Devil entered, hath his Name a Sependo, *from creeping* ; he was but a *Creeper* when he first began to plot against us ; this being the first mention of the Devil in Scripture: Now the Ser-

pent

Gen. 3. 1

Aquila : Plato
in Menexeno.
2 Cor. 11. 3

pent is in the length of Time grown into a *Dragon*, and he grew space after the Monks and Jesuits came into the World; such we find him in the last Book of Scripture the Revelation, *Michael and his Angels fought against the Dragon*. The Tayl of which *Dragon*, is now in England, in Circumum retorta, where it lyes in a circle round about us. St. Epiphanius teaches, *That the Devil is called in Scripture, by the Name of a Serpent; because the Serpent is omnium Animantium σκολιῶτα*, the most winding and turning of all living creatures; and that he winds himself into circles and knots, and hath nothing of right and straight, or of innocent candour. He is called by Theodoret, *παμπόνη*, altogether wicked. Your out-walkings, windings, and insinuations, are now, the Devil being grown to a *Dragon*, most dangerous. I could speak to the seventh Reason, but it concerns *Ragione di Stato*, Reasons of State, which are above me.

His eighth Reason presses a Belief upon us; *That the Roman-Catholick is an enemy to Innovation, and propitious to Monarchy, and that his Faith leads him to a strict obedience*. These things are gloriously said; but as St. Justine writeth to the Grecians, *ὁ γὰρ ἐν λόγοις, ἀλλ' ἐν ἔργοις τὰ τῆς ημετέρας Θεοσεβείας πρὸς ἡμᾶς*, Christian Religion is practical, and consists in works, not in words. I am half-perswaded, that here the Author of the Reasons mocks and scoffs at the Romanist. *Aquinas* his Doctrine (restored by *Belarmine*) in his Question, *Utrum Imago Christi sit adoranda adoratione Latræ*? where he resolves, *That the Image of Christ or a Crucifix may be adored with the adoration of λατρεία*, being a worship due to God alone; is it not an Innovation? *Αὐτῷ μόνῳ λατρεύσεις*, him only shalt thou serve with the service of λατρεία. (I charge you only with your most grosse Innovations.) If ye be enemies to Innovation, why is not this Doctrine thrown out and condemned? Is it not an Innovation, of which *Nicolaus Lyra* mournfully complaineth, *Aliquantū in Ecclesiâ fit maxima deceptio populi in Miraculis factis à Sacerdotibus, vel eis adherentibus propter lucrum*: Sometimes the people are very greatly deluded in the Church, by forged Miracles: the Priests or their Adherents forging them for gain? Is it not an other Innovation, of which irre-

Revel. 12. 7

S. Epiph. 1. 1.
in Epist.

Theodoret. lib. 1.
Hist. cap. 2.

S. Just. πα-
ραίν. seu Co-
hort. ad Græ-
cos & Genti-
les.

D. Tho. p. 3.
q. 25. art. 3.

Matth. 4. 10

Nic. Lyr. Com-
ment in cap.
14. Dan. se-
cundum Edit.
Vulgar.

Alex. Halens.
part 4. quæst.
53. Memb. 4.
Art. 3. Solut. 2.

gable *Alexander Hales* treateth in sad terms : In Sacramento apparet Caro, interdum humanâ procuracione, interdum operatione Diabolicâ : *Flesh appears in the Sacrament sometimes by humane procuracion, and sometimes by Diabolical operati^{on}* ? I could name a thousand of these. When you urge, *That you are propitious to Monarchy*, the word *propitious* is ill-plac'd. *Propitiousness* is of a Superiour to an Inferiour, as *Oratio est Inferioris, Prayer is of an Inferiour to a Superiour* ; Deus, esto propitius, cries the *P^ublican*, *God be propitious to me a sinner. Monchs and Monarchy* are very much engaged to you that you are *propitious* to them. In good sooth, you honour *Monarchy* in order to your Pope and his Supporters, as appears by these your Arguments ; *St. Thomas* his *Ground* is irresistible : Deus omnibus providet secundum quod competit eorum naturæ : *God provides for all things agreeably to their natur^{es}* : *The Church militant* is partly *visible*, and *invisible* partly ; *Visible* in respect of our persons and Bodies, and in regard of our Souls *invisible* : Why then as she hath a *Head invisible*, ought she not to have likewise a *visible Head* homogeneous with her *visible condition* ? And whereas according to Heaven-born Divinity, *Prædestinatio est pars nobilissima divinæ providentiæ. Predestination is the most noble part of divine providence*, excellently dealing and disposing concerning the last and ultimate end of God's people ; If *Monarchy* be the Government of Heaven, and also the securest and most peace-preserving *Form* upon Earth, why should it be disannull'd in, and abrogated from the Church, which is the most noble and most excellent *Convocation*, conjunction, and society of people upon Earth, and the society without the Steerige of which we cannot arrive at our last End ? The *Ground-Axioms* are also most noble : The one is mansion'd within the Territories of Philosophy, Quod inest nobiliori, nobilior est, *That which is in the more noble, is the more noble* : this being verified also in *Aristocracy* and *Democracy* æquo librili, æquâ simbella statè a perpenſis, weigh'd justly together : The other shines tanquam densior pars sui Orbis, like a Star, in *St. Justin*, τῆς γὰρ μοναρχίας ἀμεινότερῃ σπουδαίει, *Monarchy, as such,*

D. Tho. p. 1.
q. 1 art. 9.
in corp.

S. 749. Cohort.
ad Græcos.

is discord-free. Here ends your Discourse. But how long have you honour'd *Monarchy* in order to your own Principles? Shall we date the time from the beginning of the Reign of *Queen Elizabeth*, or from the Spanish Fleet in *cluse*, or from the Gunpowder-Treason? That many of you have been *actually* and *externally* loyal to his Majesty in his Troubles, I joyfully confesse: but whether this was done in *Sensu Composito*, because your Interest was *objectively* connexed with his Majesty's Right, or in *Sensu diviso*, for pure love of God and the King, examine your Hearts and Consciences: This *objective* precision, this *divine Alchymie* is not the work of every Day; I was in the company of four English Monks here, on that mournfull Day wherein the best of all Christian Kings then living, was most barbarously murdered; and they all spake of him underfoot and contemptibly. St. *Austin* hath taught me: Qui amicum propter commodum quodlibet amat, non amicum vincitur amare, sed commodum: He that loves his friend for the profit he reaps by him, is convinced, not to love his friend but the profit. For the last Clause, concerning your Faith, look back upon what is already cleared.

S. Aug. Homil.
38.

His ninth Reason presents an Answer to the *Objection*, That the Roman-Catholick holds positions inconsistent with good Government, either in Church or State. But the Author so behaves himself in his Answer, that if I durst loosen my Soul a little, I would contemn him, yea desist from anatomizing further into his Reasons. He answers as no Man of his Fox-fur, but himself, would answer: And therefore this Answer, may happily gain some favour for him, yet cannot prevail for others. He defeats all the *Councils*, which, if *general*, are universally judged by popish Recusants *infallible*. Although this one Priest may be *White*, all the rest all black. Whosoever he be, he is as St. *Bernard* shapes him, quædam Chimæra sui sæculi, a certain Chimæra of his Age, or a kind of *ivoxavsaup* in the Septuagint, half *Romes* and half *Englands*; and puts me in mind of the Arch-bishop *Petrus Tenorinus*, who after a long Disputation, equally bandied concerning the Salvation of *Solomon*, pictured him half in Heaven and half in Hell. His

S. Bern. ep.
249. ad Bern-
nardum Prio-
rem. Sept. in
cap. 13. If.

tenth Reason sinks with his ninth, as depending upon it.

His eleventh Reason disburſes, *That perſecution forceth Roman-Catholicks to put themſelves in danger to be made diſloyal and practice diſloyalty; firſt, by carrying news to Embaſſadors here, and ſecondly, by ſending their Children beyond the Seas, there to be taught by the Enemies of England.* He that puts himſelf in the neer danger of a Sin, ſins. But a man cannot be forced to ſin. All ſin is voluntarily committed; and voluntas non cogitur, *the will is not forced.* Thomas Aquinas ſets up his Flag for us: Homicida eſt per ſe & ſufficiens cauſa Corporalis moris: Spiritus autem mortis nullus poteſt eſſe alteri Cauſa per ſe ſufficiens: quia nullus Spiritualiter moritur, niſi propria voluntate peccando: *An Homicide or Murderer is the proper and ſufficient cauſe of the corpor. l death of him whom he kills: but no man can be to another a proper and ſufficient (ſo Cajetan ſenſes the words) cauſe of Spiritual death: becauſe no man dies ſpiritually, but by ſinning with his own proper will.* Such News-Carriers and Homebred Intelligencers I have known many. He was a Prieſt and a Fryer, that had long playd the Intelligencer on both ſides, and at length ſolaced himſelf in his mirth at *Brussels*, with this remarkable encouragement, *The Pope and Cromwel ſhall pay for all.* And concerning the Children of *Papiſts*, except they may, nor be taught only, but alſo prieſted here; *Fa:ber Robert Anderton* the Monk, ſtation'd in *Lincolns-Inne* Fields, will carry them abroad; and therefore, the State of *England* hath reaſon to fear, that whereas you have a potent party abroad, and in this regard are more dreadful and dangerous than others, many of your party being our Enemies by your inſtigation; you will, if not ſuppreſſed and overlook'd by all who do *επισκοπῶν*, return to your old Trade of delving and digging your own Graves. *The voyce of thy Thunder in the Heaven, or in the Sphere; the original Word with like affection importing a Sphere, a Wheel, and every thing the motion of which is circular: which moved the vulgar Latin to run parallel with our ſenſe, Vox Tonitru tui in rotâ, The voyce of thy Thunder (or of Mens Thunder-plots which God permits as far as he pleaſes) is heard in the motion of the wheel: And the ſame*

D. Tho. p. 2.
dx. q. 73. art.
8. ad 3.

Pſalm 77. 18

Edit. Vulg.

Pro-

Prophet prays against plotters, *O my God, make them like a wheel*, which continually returns to the same place where it was. For, *The wicked walk on every side*, The Vulgar hath, In circuitu impij ambulans, *The wicked walk in a circuit* or Circle. Circulus in Mathematicis perfectissimus, imperfectissimus in Moribus: *A Circle is most perfect in the Mathematicks, in Morals most imperfect*. The marrow-Truth is, The Councils named in your ninth Reason, and your Casuists, urge you to *disyllie*, namely the Council of Florence defining for the Popes Universality of Jurisdiction, and the Lateran Council for his power in Temporalities indirectly called indirect, directly to depose Princes by their own Subjects.

His twelfth Reason is drawn ab improbabili, from an improbable Thing? it seeming altogether improbable, That liberty granted to Papists should destroy the settled Religion of England, because Protestants have the use of Scripture in their own Tongue, and amongst the Papists here even the service is private, and the want of Preachers very great. In truth, your lazy Monks are great enemies to Preaching: But, howsoever ye scarf it, ye pervert people without end, and without number: Every one of your Emissaries is a kind of *Ulysses*, praised by *Homer* with this Elogy, *πολλὰν ἄστα, ἔγρον ἔγνων*, he knew the Cities, and manners of many people. If your Hopes be not erected to the perverting of this Nation, and if ye do not serve *Baalzebub*, that is, *Satan*, the God of corrupting Flies, why is it written over the Porch of the English Colledge at St. Omers in Golden Letters, *Jesu converte Angliam*, Fiat, Fiat, *Jesu converte England*, Amen, Amen? And why do ye now boast every day of twenty strange Things which I have received from person's of Trust, and have in deposito, but will not name for fear of poisoning the people as ye do? Yet thus much: The Head of us, though he be most honourably grateful to you for your service upon what Ground soever it was performed, yet is not of your Feather. I go not in chase of preferment: St. Hierome thus puts the last stamp upon the soft Heart of *Paulinus*, to whom he writes, *Facile contemnit omnia qui se semper cogitat esse moriturum*, He doth easily

Psalms 83. 13
Psalms 12. 3

Hom. in 'O-
dyss.

S. Hier. ep. ad
Paulin.

easily condemn, and with a violent hand throw under him all things, who thinks he stands always with one foot in his Grave: I speak with a deliberate meditation upon the hour of my death and the day of Judgement; when he was in Germany, Brussels, France, my most innocent Necessities carried me to all these places, in all which I saw the most noble Things done by him in the profession and Exaltation of Protestant Religion that any Princely Soul could act; and particularly in France I saw a young person, and the same high-born freed by his most zealous Commands from eminent and imminent danger of Popery, and all this, in his lowest ebbs: and when Popish Princes highly courted him in order to his Restitution. Those people have hearts steeped in the Gault of bitterness, yea in the poison of Dragons, that will not believe the right Sterige of mens hearts, untill the men be open'd, and they see their entrails. Away, away, scatter no more suspitions and false Rumours. I should gladly meet with a Papist that can speak Truth of High, or Low. It is truth, which Terullian speaketh of lying Fame: Quæ nec tunc quidem cum aliquid veri assert, sine mendacii vitio est, detrahens, adjiciens, demutans de veritate: which neither then truly when it proposeth a true Thing, is without the scar of a Lye; drawing from putting to, and changing the truth. And be a little more humble, and peaceable in your Carriages: the very hopes of a Toleration had so transported you, that a Minister could scarcely passe in the streets by your Shops, but reproached and abused by you: Yea, I was present the other day, when a Jesuit having crept into a House, and standing by a fire, Ansatus with his arms book't up to his sides, professed against the Master of it being a Minister, that he had more to do in his house than he. Whither will these people drag us, if they be suffered? It is my Road, when an insolent Sect is most high and proud, to catch at the very Head of it: I wrote against Presbyterians, and Anabaptists, when they took their turns at the Helm, and for the divine Right of Episcopacy, when humane Helps were depressed. I have a Sigh coming, and a Groan after it, that Ushers a word or two: O that unwise ewe, which gave suck to the forsaken whelps of a Wolf;

Tert. in Apo-
loget. cap. 7.

wolf: that afterwards destroyed her & her young, & all the flock!

His last Reason, he says, is rather a Request than a new Reason. And my Answer shall be like it: *Our Church-Governours are desired to consider whether a Toleration of Papists would not encrease their Power: And I likewise most humbly desire them to consider, whether it would not bring their Power to the Grave, and there leave it. Secondly: They are entreated to consider, whether their first Consecrators, were themselves truly consecrated, that they may be revered by Papists, according to their Character, and obeyed accordingly: and I most humbly desire them to consider, That this is a Desire in the Ayr, where Aristophanes his Birds built a City; for, the Papists believe it not. Thirdly: Protestants are beseeched to look upon them as their Fellow-Souldiers in defence of their Kings: and I most humbly desire all men to consider, that it was both our Duties, and requisite that both we and they should know and keep the Conditions of a just War: whereof the first is, Auctoritas legitima, a Lawful Authority: which is, the Authority of a Prince, or of a supreme Power: Because Princes and supreme Powers have no common Tribunal, at which they may accuse other supreme Powers and Princes: Secondly, causa iusta, a just Cause: which is, The repulsing of notorious and great Injuries: the repulsing of which, is a more eligible Good, than the Good lost by the evil of War, that the Prince may defend the people subjected to him, now greatly damnified by the Enemy. Thirdly: Intentio bona, a good Intention, the End of War being, ut in pace vivamus, that we may live in peace. Fourthly: Modus debitus, a due manner: which enjoynes the taking off all possible care, that the Innocent be not endamaged. In this their Desire, it is question'd whether any Roman-Catholick hath been false to his Majesty: and I humbly desire the Protestants to consider, that much may be said in this business above what hath already passed in the stream. I have heard extraordinary Things from a great Statesman of France, and an other of Italy in the Bastille. And had not the two Filii olei, according to the Hebrew and the Vulgar Latin, Sons of Oyl, as they may be called out of the Prophet Zachary,*

Aristoph.
in *Avib.*

Christoph. Mar-
cellus. Orat.
habita in Con-
cil. Lateran.
sub Julio 2.
Sess. 4.

Zach. 4. 14.

*Aquil. Theodor.
Sept. Syr. Arab.
Antiochen.
Arab. Alex-
andr.*

the one by Land, and the other by Sea, done their Duties, things and prodigious Things had followed. We are, *for God of patience and consolation* be blessed, set in joint, and I will not blab abroad my Secret. Answerably to *Aquila* and *Theodorus*, they are *Filii Splendoris*, or *Claritatis*, *Sons of Splendour or Clarity*: The *Septuagint*, *Syriack*, and *Arabick of Antioch* deal out, *Filii pinguedinis*, *Sons of fatness*: The *Arabick of Alexandria*, *filii Misericordiz*, *Sons of Mercy*, *Oil* being a *Symbol of Mercy*. God Reward them in his infinite *Mercy*: who rewardeth every one according to his works and fruits: and God preserve his Majesty, and grant that as he is set above us, so he may walk with God, and before us by a most perfect Example. Amen.

Leus Dei Liberatoris:

Praise be unto God our Deliverer.

FINIS.

